QURAN FOR BEGINNERS

A Step By Step Guide For a New Muslims To Undestand the Quran

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Contents

INTRODUCTION

I want to thank you and congratulate you for downloading the book, “Quran For Beginners”. I would like to share an enlightening and thought provoking personal experience I had related to Quran.Mr. Balalakrishnan, a friend of mine from the northern district of Kerala, once while attending a teacher's orientation programme at Rajasthan shared an unforgetful incident in his life.

He was teaching in a high school class. While enjoying a friendly chat with the kids quite accidently he noticed a square cloth packet among the books of a *mafta* (head cover) clad girl student. Out of curiosity, he "fished" the packet. But, to his surprise, the girl screamed and stood up shivering. Maddened by bewilderment the girl snatched the packet away from the hands of the teacher saying in broken words: "Sir,... Don't touch it. .....It is Quran. ...... You will turn blind if you touch it....."

Obviously , the girl was from a conventional Muslim family. She came to school directly from *Madrassa* (Primary religious institution)after the morning classes. Hence she carried the Quran. Even in her wildest dream she might have not thought of an "infidel" teacher touching her sacred Book with his "impure" hands. Like many of her fellow Muslims she harmlessly believed that Quran is a sacred something exclusively meant for the followers of Islam.

Back at home, after the two week orientation programme, I sent a copy of Allama Yusufali's famous English translation of Quran to Mr. Balakrishnan. To him it was indeed a pleasant surprise. He read it. In the thanks giving letter he quoted many of the verses he found useful for him to quote in his speeches which he was going to deliver in connection with temple festivals in his district in his capacity of an office bearer of a local temple.

I don't blame the girl who screamed when her non Muslim teacher tried to touch - though unintentionally -the covered Quran. She was ignorant of the message the Book she carried conveyed. Many a bearer of the Sacred Veda share similar innocence.

Here, In this treatise I would like to give you a brief of what Quran is in the most graspable way. "What is Quran all about?" This is the question I am trying to answer. I, simply, don't know whether this would be a case of leading one blind the other! Any how please go through it. Let's hope for the best.

What is the Quran All About?

"Read in the name of your Lord who created. He created man from a clot. Read! Your Lord is the most generous one who taught by pen. Taught man what he did not know." (Quran: 96: 1 to 5)

The first revealed verse of Quran quoted above itself give us a luminous clue about the letter and spirit of the Sacred Scripture brought to humanity by Muhammad the final messenger of God. Light has come to the world along with Quran. When light comes, darkness is bound to disappear. And this was the magic Quran performed. Quran gives us a lucid but striking narration of this claim in the following verses.

And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

And We reveal of the Qur'an that which is healing and mercy for the believers, though it adds nothing but ruin to the evil doers. (17: 80 - 82)

According to Quran, it is the embodiment of Truth which nullifies the falsehood for ever. It is a heal, mercy to the entire mankind. However it will beyond doubt bring agony and anguish to the

tyrants and other advocates of devil here and here after. Quran liberates people from all the seen and unseen shackles bind them. It is a permanent remedy to the ailments - physical and psychic, social and personal, economic and political - they suffer from. In no uncompromising terms Quran challenges the agents of darkness on earth. It amazingly stimulates the quest for enlightening wisdom.

Why do people en-masse all over the world are attracted to Quran irrespective of caste, creed, color and religion is an interesting topic. Somehow it touches the core of one' heart and intellect. It gives the readers the pleasure of secretly conversing the creator of the universe. Quran literally lifts the readers up from the mundane terrestrial plane of everyday life to the lofty, celestial domain of divine wisdom. The Quran entertain us both intellectually and spiritually. It unveils the wonder of creative force behind the universe.

It makes the reader think and think about himself and the subtle realities of human existence. It fills his heart with seamless positive energy. It enables him to face the hard realities of life with no fear. It shows him the real meaning of life. It washes away his sorrows, worries and uncertainties. The Quran is full of inspiring instructions, thought provoking parables, heart touching historic narrations, enlightening metaphors, entertaining similes, liberating discourses, persuasive arguments, soul stirring descriptions eye opening facts and irresistible

convictions.

What Does the Word Quran Mean?

The Arabic word Quran which means "Something which is constantly read" is a noun derived from the verb Qara' (read). This alludes to the very first verse revealed to the prophet. Quran introduces itself by the name Quran in many a verse. The word Quran is used as many as 1173 times in the Quran in different forms such as *Quranun, Quranan* and *quranin*. A few examples are given below:

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradictions. (4:82)

Say (O Muhammad): "What thing is the most great in witness?" Say: "Allah (the Most Great!) is Witness between me and you; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other *aliha* (gods)?" Say "I bear no (such) witness!" Say: "But in truth He (Allah) is the only one *Ilah* (God). And truly I am innocent of what you join in worship with Him." (6:19)

Verily, We have sent it down as an Arabic Qur'an in order that you may understand. (12:2)

A Book whereof the Verses are explained in detail; A Qur'an in Arabic for people who know. (41

: 3)

And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand). (41:44)

By the Qur'an, full of wisdom (36:2)

Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect . (59:21)

Each of the verses sheds light to the different aspects of the Quran. Undoubtedly Quran is the most read book world wide. Quran is translated into almost all the living languages in the world. Every muslim man and woman in every nook and corner of the world read at least a few pages of the quran daily. ragib, a renowned scholar, is of the opinion that quran is given the name because it is the sum total of all the divine books reveled earlier.

What are the Other Names of Quran?

Quran, quite interestingly, got a galaxy of radiant and meaningful names and attributes which are used in Quran at different occasions. In fact these names and attributes show us what Quran is. In other words these names carry different shades of the sacred book. A score of such names are here:

1. Al Furqan (Criterion)

Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad) that he may be a Warner to the *'Alamin* (mankind and jinns).

2. Al Kithab

This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are *Al-Muttaqun* [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. (2 :2)

3. Adhikr (The Reminder)

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought. (16 : 44)

4. Al Noor (Light)

Therefore, believe in Allah and His Messenger (Muhammad), and in the Light (this Qur'an) which We have sent down. And Allah is All-Aware of what you do. (64 : 8)

5. Al Burahan (Evidence/Proof)

O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord, and We sent down to you a manifest light (this Qur'an). (4 : 174)

6. Al Rooh (The spirit)

And thus We have inspired you with a spirit of Our will when you knew nothing of faith or scripture, and made it a light wherewith We guide whosoever of Our slaves We will. (42 : 52)

7. Al Shifa' (Healing)

And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the *Zalimun* (polytheists and wrong-doers) nothing but loss. (17 : 82)

8. Al Rahmath

And truly, it (this Qur'an) is a guide and a mercy to the believers. (27 : 77)

9. Al Huda

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between

right and wrong). (2 : 185)

10. Al Hakeem

These are the Verses of the Book (the Qur'an) *Al-Hakim* [showing lawful and unlawful things, explaining Allah's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islamic Monotheism, - worshipping none but Allah Alone - that will guide them to Paradise and save them from Hell]. (10 :1)

11.Al Mubeen

Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. (12 :1)

12. Al Wahy

Say: "I warn you only by the revelation. But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned .(21 : 45)

13. Al Mussaddiq (confirming)

And this (the Qur'an) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. . (6 : 92)

14. Al Basair (Eye opening proofs)

Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his own self, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) am not a

watcher over you. (6 :104)

15. Al Muhaimin (Trust worthy)

And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and *Mohayminan* (trustworthy in highness and a witness) over it (old Scriptures) (5 :48)

16. Al Thanzeel (The Revelation)

And truly, this is a revelation from the Lord of the mankind. (26 :192)

17. Al Ajab (The Wonder)

Say: "It has been revealed to me that a group of jinns listened (to this Qur'an). They said: 'Verily! We have heard a wonderful Recital (this Qur'an)! (72 : 1)

18. Al Bayyinah (The clear proof)

Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'an) from your Lord, and a guidance and a mercy. (6 :157)

19. Al Mubarak (The blessed Book)

And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). (6 :155)

20. Kalamullah (The Word of Allah)

And if anyone of the disbelievers seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not. (6:155)

Many more similar names and attributes can be seen in the text of Quran and the sayings of the prophet.

How Quran Was Developed Into Book Form

Quran is revealed to the prophet by Allah almighty **C** E 610 when he was meditating in the Cave of *Hira* on the top of the mountain named *Jabal Noor* which literally means 'The mountain of Light'. The prophet was forty then. The arch angel Gabriel asked him to "Read" to which the prophet answered that he was not a reader. As the angel repeated the command he asked what was to read and the angel told him to "read Thus in the name of God who created you". was the beginning of the revelation. This was the first revelation which constitute the verses 1 to 5 of the 96 th chapter of

the Quran.

The revelation started in the year C E 610 continued 23 years till the demise of the prophet. The Prophet received the revelation directly into the heart. The angel made him recite the revealed verses time and again so as to make him commit them to memory. There was gaps of weeks or months between two revelations. Each verse of the Quran was revealed relevant to a particular occasion concerned with it. In other words the law or principle of the verse was the need of a historical context. That means the text was keenly associated with the context. Quran says about this stage by stage relation of Quran thus:

"*And (it is) a Qur'an* which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages". (17 : 106).

And the logic behind this particular way of revelation is explained in the Quran as follows: "And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages". (25 : 32).).

Initially, as a way of recording and prevailing the holy text, the companions of the prophet memorized the verses of the Qur'an verbatim which they dutifully transmitted to the next generation. The memorization process is technically known as *hifz* in the parlance of Islamic culture. Even today *hafizs* are well respected in

Islamic community. According to a saying of the Prophet the most superior amongst the Companions were those who learn the Quran and then taught it to others. A number of *Hifz* institutions are functioning all over the world.

A variety of materials such as pieces of parchment , leather, stones, rocks, bones and leaves are used to write the verses of Quran on. At Madhinah as many as 65 companions of the prophet took down the revelations of the prophet in compliance with the order of the prophet. Abu Bakar Sidhiq, Ubayy ibn Ka'b, Ja'far ibn Abithalib, Ali ibn Abi Thalib, Umar Ibn Khathab and Thalha were among them. The writer of the Prophet Zaid bin Thabbit was the head of the scribes. He and other companions joined hands to put together the entire text of the Quran during the life time of the Prophet.

Once a verse was recorded the Prophet used to verify the written records and make sure that all the words were correct and in the right order. Whenever a new verse was revealed the prophet gave clear instructions to the Companions where to put it and in which order. Thus the text of Quran is divinely protected from human corruptions and interruptions of all sorts. This is evident in Quran's own words : " Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad the ability to recite it (the Qur'an), And when We have recited it to you [O Muhammad through Jibrael (Gabriel)], then follow you its (the

Qur'an's) recital. Then it is for Us (Allah) to make it clear to you". (75 : 16 - 19)

The second important stage in the history of the compilation of Quran is the period of Abu Bakar Sidhiq's caliphate. This period witnessed a grave incident related to the Quran. In C E 632 (Hijra Year 11), shortly after the death of the prophet, an imposter called Musalimah al Kaddab surfaced in Yamamah claiming Prophet hood. Abu Bakr sent a battalion to suppress him. A fierce battle followed and as many as forty eminent companions of the prophet who learned Quran by heart were martyred which sent alarming shock waves to the entire Muslim community. It was feared that the Quran would be lost if those who memorized it died en masse.

Weighing the consequences of the event Umar bin Kattab had a serious private talk with the Caliph Abu Bakr and pleaded him to compile the Quran into the form of a book as soon as possible. Abu Bakr, though reluctant at first, agreed to the suggestion. Eventually he sent for Zaid bin Thabbit , the head of the scribes of the prophet, and asked him to take necessary steps to bring together the Qur'an into a single volume. Zain bin Thabbit, bewildered by the herculian nature of the task , said that it would have been easier for him to move a mountain than to undertake such a mission.

Finally, when the Caliph and the other leaders of the community convinced him the importance of the task, he took it as his duty to compile the holy text. He dutifully collected all the written records of

the Quran from the companions who took down the verses from the mouth of the prophet. Further more he made the companions who memorized the Quran recite each chapter as they heard from the prophet. He cross checked every verse and scrutinized with utmost care and piety.

Thus he prepared the final authentic text. Abu Bakr was the official custodian of the Quran. After his death the text passed on to Umar bin Kattab. Text was kept by Hafsah, daughter of Umar. The reign of Caliph Uthman bin Affan witnessed the third stage of the compilation of Quran. During his Caliphate Islam spread to far off places like Syria, Mesopotamia, Armenia and Azerbaijan. The breadth and width of Islamic empire increased considerably incorporating various nations, races and tribes who spoke different languages quite alien to Arabic the language of Quran. These new followers of Islam began to recite Quran in tune with their own speech. As a result, Many of the words of the Quran were mispronounced. This raised a grave threat to the sanctity of the divine text.

On receiving reports from various provinces Caliph Uthman thought of ways of uniting the recitals of Quran. He borrowed the authentic text kept with Hafsah and took measures to prepare enough true copies with the help of Zaid bin Thabbit, Abdullah bin Zubair, Sa'id bin Al A'as and Abdur Rahman bin Harith . When the true copies were prepared the original was returned to Hafsah. The true copies were sent to the capital cities of

each province with clear instructions to the governors to follow the same for all official and practical purposes and also to burn if any other partial texts were in use leaving no chance for duplication.

The copies of Quran thus made were known as Uthmanee Mushaf. Interestingly still the Muslims use the Uthmani script globally. Certains steps were taken by later scholars to ensure flawless reading of the Quran by inserting end marks, dots on letters and other signs and symbols which helped to improve the holy Book's orthography.

Important Chapters And Verses in the Quran

For convenience of regular reading the Quran is divided into 30 parts (ajza') of relatively equal size. The total number of chapters (surahs) is 114 of varied length. The longest chapter is Surat al-Baqarah which contains 286 verses (ayath) while the shortest chapter is Surat al-Kawthar which contains 3 verses. ‘

The chapters are broadly divided into two categories namely Mkhiyy and Madaniyy. The chapters revealed to the prophet before his hijra to

Madina are called Makhiya chapters and the chapters reveled thereafter are known as manabiyya chapters. Eighty eight out of One hundred and fourteen are Makhiyya chapters and the rest are Madaniyya. The verses of Quran are technically called "Ayath" which literally means sign. The number of verses is 6666 according to the popular belief though the experts estimate it as to 6236 . The longest ayah (verse) is in Surat al-Baqarah, verse 2.282 the theme of which is the seriouness of money transactions .

The verse: "O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence).

You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade

which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything".

The first revealed verses are 96: 1to 5 which we quoted at the beginning of this treatise. The last revealed verse is :"And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly." (2 :281). "Bismillahi Rahmani Raheem" (In the name of God the most Merciful and the most Benevolent) is the opening verse of all the chapters except the ninth. This verse is repeated twice in Surah Annaml (The Ant). The names of chapters are catchy and interesting. The first chapter is named "Cow".

There are chapters named: "The date" , "The Spider", The Elephant", "The Cave", "The Night Journey", "The People", "Mary", "Women", "Repentance", "The Light" and so on. The titles of the chapters are derived from a particular incident or ideas narrated in the chapters concerned. Rukoo' and Hizb are the other technical divisions in the Quanic text. The former is similar to a paragraph and the later is a cluster of paragraph. These divisions are only for the convenience of daily reading.

MAJOR THEMES OF THE QURAN

The major themes of Quran can be divided - though they altogether form a single comprehensive view of life- as follows:

- Monotheism
- Prophet hood
- Resurrection and life after death
- Knowledge and wisdom
- Justice and Equality
- Freedom
- Peace and non violence

1.Monotheism

Quran repeatedly asserts that the ultimate source of in the universe is none other than the one and only God. According to Quran there is no God except God. It is He who created the universe with no previous model. He further spread all varieties of living and non living objects in it. He is not only the creator but sustainer, protector and guardian of everything. The God has no partner, no wife, no son, no daughter. Uncompromising monotheism is the foundation upon which the religion of Islam is built.

Quran demands strong faith in the oneness of god. It is He only to be worshiped. Worshiping others is treated as a gross violation of divine instructions which tantamount to severe

punishment hereafter in the Quran. Quran also says that the sole purpose of creation is worshiping (Ibadah) God. Quran says: "And I (Allah) created not the jinn and the mankind except that they should worship Me (Alone)." (51:56).

As part of five daily prayers each Muslim is required to supplicate: "Thy (Alone) we worship, and Thy (Alone) we seek help (for each and everything)" (1:5) "That is Allah, your Lord!. There is no god but He, the Creator of all things. Then worship Him, and He has power to dispose of all affairs" (6:102) " Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)" (2:21,22). And your *Ilah* (God) is One *Ilah* (God - Allah), *La ilaha illa Huwa* (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful. (2: 63)

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayat* (proofs, evidences, signs, etc.) for people of understanding. (6:64)

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment. (2:65)

According to Quran all the earlier prophets taught the humanity, from generations to generations, the same basic principle. Quran says: “Indeed, We sent Nuh to his people and he said: “O my people! Worship Allah! You have no other God but Him. Certainly, I fear for you the torment of a Great Day!” (7: 59). “And verily, We have sent among every *people* a Messenger (proclaiming): “Worship Allah (Alone), and avoid all false deities” Then of them were some whom Allah guided and of them were some upon whom the straying was justified.

So travel through the land and see what was the end of those who denied (the truth).” (16:36) “And recite to them the story of Ibrahim. When he said to his father and his people: “What do you worship?” They said: “We worship idols, and to them we are ever devoted.” He said: “Do they hear you, when you call on (them)? “Or do they benefit you or do they harm (you)?” They said: “(Nay) but we found our fathers doing so.”” (26:69-74)

God the light of the universe as Quran describes. In a beautiful verse Quran puts it thus: "Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and

within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything. (26:35)

God in Quran is a living, all pervasive, all knowing, most powerful, eternal creative force that encompasses the whole universe.

2. Prophet hood

God sent His messengers every age and every place from Adam to the last Prophet Muhammad (Peace Be Upon Him)to teach people what is right and what is wrong. The chosen messengers received revelations from God, Quran being the final one. All the messengers called people to the oneness of god. They as a whole asked the people to worship God alone and not to submit to any other force.

The names of 25 prophets are mentioned in the Quran. They are:

Adam, Nuh (Noah), Swalih, Shu'ayb, Sulayman (Solomon), Yahya (John), Yusuf

(Joseph), Ya'qub (Jacob), Yunus (Jonah), Zakariyya (Zechariah), Ayyub (Job), Dawud (David), Dhul-Kifl (Most probably Budha), Harun (Aaron), Hud, Idris (Enoch), Ilyas, Al Yasa', Ibrahim (Abraham), Is-haq (Isaac), Ismail (Ishmael), Lut (Lot), Musa (Moses), Isa (Jesus), Muhammad.

According to the established traditions of the prophet 124000 prophets were sent to different parts of the earth in various stages of history. Quran invites our attention to this fact in the following verse:

And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) *Taghut* (all false deities, etc. i.e. do not worship *Taghut* besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth). (16:36). The last of the prophets Muhammad was sent as messenger to entire humanity. Quran says : And We have sent you (O Muhammad) not but as a mercy for the whole world. (21 : 107)

3.Resurrection and life after death

Resurrection and life after death is one of the most recurring themes of the Quran. According to Quran this world is nothing but a land place of trial. Human beings are sent to this world with volition and free will to pursuit his final destination where accomplish the real worth of his earthly life. The God wants to divide righteous and upright among the people. The righteous people will be rewarded adequately while the wicked will have to face the harsh consequences of their deeds according to the gravity of their evilness. In short, being the responsible vice-regent of God on the earthman is accountable as well as answerable before God for his actions and in this world.

Quran puts it plainly: "Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet]. (18:7)

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" (28 : 115) "

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it

will blown a second time and behold, they will be standing, looking on (waiting). And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is Best Aware of what they do. And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners).

And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!" It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!" And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salamun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein." And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land.

We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"

And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allah, the Lord of the *'Alamin* (mankind, jinns and all that exists)." (39 ; 68 - 75)

"And the Garden will be brought nigh to the Righteous - no more a thing distant. (A voice will say:) 'This is what was promised for you - for everyone who turned (to Allah) in sincere repentance, who kept (His Law), who feared (Allah) Most Gracious unseen, and brought a heart turned in devotion (to Him): Enter you therein in Peace and Security; This is a day of Eternal Life!' There will be for them therein all that they wish - and more besides in Our Presence" (50: 31-35).

4. Knowledge and Wisdom

Quran asks: Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (39 : 9). Quran uses the different forms of the word "Knowledge more than eight hundred times.

Quran says that Allah will rise the standard of knowing people above the ignorant. "O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, *Jihad* (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do." (58 : 11)

According to Quran knowledgeable and ignorant people will never be equal. That is why Quran repeatedly asks men to think and to use their brain and read the signs lay scattered around them. Quran in no way persuade blind faith. The whole universe is filled with countless signs (ayath). According to Quran knowledge is a divine gift. He gives it to those who He loves. " He grants *Hikmah* to whom He pleases, and he, to whom

Hikmah is granted, is indeed granted abundant good. But none remember except men of understanding." (2 : 269) It is God who taught Adam, the father of men, the names of everything as Quran reveals. Hence knowledge is divine in origin. In other words, the primary source knowledge is God. Those who are gifted with deeper knowledge will have stronger faith in God. Quran says: "And those who are firmly grounded in knowledge say: "We believe in it; the whole of it are from our Lord." And none receive admonition except men of understanding." (3: 7)

5.Justice and Equality

Justice is a divine attribute. Quran commands people to be just toward one another. Justice and equality are the two outstanding teachings of Quran. "You who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do." (4: 135)

Allah loves the just" (15:42) "And of those whom We have created, there is a community who

guides (others) with the truth, and establishes justice therewith. (7 : 181) "You who believe! show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to taqwa. Fear Allah. Allah is aware of what you do" (5 :8)

Verses related to justice and equality are abundant in Quran. Quran wants people to adhere to justice in all context despite it harm one's personal interest. Each follower of the Quran is asked to stand for justice come what may. Partiality, nepotism, corruptions and social discriminations are most hated evils in the eyes of God.

According to Quran all human beings are the children of Adam. The entire mankind is addressed in Quran as "the children of Adam". There is no room for divisions based on color, blood, race ,ethnicity caste, nation etc among men. The Quranic verse " O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who is the pious. Verily, Allah is All-Knowing, All-Aware.(13 :49) still remains the key slogan of human equality.

6. Freedom

As god has given man the choice, the Quran stands for freedom of faith and expression. According to Quran, "There is no compulsion in religion." (2:256) The prophet was sent to call people to the right path of God. However the people are given freedom to follow the prophet or not. So Quran continues: " And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). (17:15). "Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his own self, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) am not a watcher over you.(6 : 104)

Pluralism is the fundamental nature of the universe. Quran says that had God indented he would have made the entire mankind the members of the same community; but he didn't want it. In a verse we read thus: "Had Allah willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you set over them to dispose of their affairs." (6 : 107) Muslims are strictly instructed to respect the deities and temples of the other religious communities.

7. Peace and Non Violence

The very word Islam means peace. According

to the Qur'an, God does not love aggression, mischief, violence and bloodshed. In no unambiguous terms Quran says: "And when he turns away , his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief." (2 : 205).

Quran asks the prophet to be polite and merciful to everyone on earth. In no context violence or muscle power is to be used for any purpose. The lives and property of people belong to any creed should be safe. Every human being has the right to lead a peaceful life and accomplish his or her life's mission. Quran permits wars to maintain peace on earth. The tyrants and mischief makers are to be defeated to restore peace. To fight against injustice and tyranny is part of one's belief in God. No ruler is permitted to oppress people in any way. The despots should be dethroned if necessary with a view to liberate the down trodden and deprived classes.

How to Recite Quran In a Proper Manner

Recitation of Quran is not a simple reading but a form of worship which requires total involvement and whole hearted piety. Due reverence and respect are to paid to the reciting. Lethargy, lack of interest and indifference are never to be associated with reading Quran. Instead it should be done with complete presence of mind and enthusiasm. Quran elevates the reader to the high domain of divinity. The prophet said: "The servant gets nearest unto god by means of reciting the Quran".

The purpose of reciting Quran must be the pleasure of God; not any kind of earthly gain or popularity. The intention should be good. Quran offers guidance only to those who read it with true faith in God and His commands. Reading Quran should not be viewed as a time pass. The reader should have a serious approach towards Quran. He or she should maintain daily contact with the Quran. The only the reader will get the desired benefit from reciting Quran. The reciter should think of the meaning of the verses while reciting.

The prophet says: " The man who has studied the Quran and recites it daily can be likened to a basket full of musk whose sweet is making the whole atmosphere fragrant. And the man who has studied the Quran but does not recite it may be

likened to a bottle full of musk whose mouth has been sealed with a stoppage."

Let's consider a few etiquettes of reciting Quran:

1. The readers should purify their heart and body while reading Quran. One should not touch the holy text with impure or dirty hands. The clothes of the reader also should be clean.

2. If possible the reader should face the Quiblath (the direction of daily prayer) while reciting Quran.

3. The readers should Seek refuge in Allah, almighty from the cursed devil when they start reciting the Qur'an. Say: "Auoodu billahi Mina shaithani Rajeem"

4. Even when we are not starting a new chapter we have to recite the opening verse *Bis-mil-laah irr-rah-maan irr-raah-heem*, in the beginning of every recitation.

5. The recitation should not be too loud nor too quiet. The reader should maintain medium voice throughout the recitation. The utterances should be clear and distinct.

6. The reader should observe the rules of recitation (Thajweed) with utmost care. Maximum care should be taken not to mispronounce any word or letter.

VARIENT READINGS

OF QURAN

As we know dialects form the essence of every natural human language. One word or phrase may be pronounced in different styles in each dialect of the same language. Arabic is no exemption. The prophet who was well aware of this accommodated the dialectical variations to a considerable extent in reading Quran.

The reading style or method of recitation of Quran is technically known as Qira'ath. Quran can be read in ten different recognized styles. According to authentic sayings of the prophet the quran is revealed on seven letters (Ahruf). Abd Al-Rahman Ibn Abd al-Qari reports: “Umar ibn al Khatab told me: I heard Hisham Ibn Hakim Ibn Hizam reading Surat Al- Furqan in a different way from the one I used to read it, and the Messenger of God himself had read out this surah to me. Consequently, as soon as I heard him, I wanted to get hold of him.

However, I gave him enough time to complete prayer. Then I got hold of his cloak and dragged him to the Prophet. I said to him: “I have heard this fellow reading Surah Al Furqan in a different way from the one you had read it out to me.” The Prophet said: “Leave him alone.” Then he said to Hisham: “Read it". (Umar said:) “He read it out in the same way as he had done before me.” The Prophet said: “It was revealed thus.” Then the Prophet asked me to recite the same. Hence I recited. Then the prophet said: “It was revealed thus; this Quran has been revealed in Seven *Ahruf*.

You can read it in any of them you find easy from among them. According to another saying reported from the prophet by Abdullah Ibn Masʿud : The Messenger of God said:

"The first Book came down from one gate according to one harf, but the Quran came down from seven gates according to seven ahruf: prohibiting and commanding, lawful and unlawful, clear and metaphorical, and parables. So, allow what it makes lawful, proscribe what it makes unlawful, do what it commands you to do, forbid what it prohibits, be warned by its parables, act on its clear passages, trust in its metaphorical passages."

Based on the seven letters of the revealed version of the Quran the prophet taught his companions the ten recognized styles of qira'at which have been orally transmitted through a number of most trusted companions. The companions recited the Quran before the Prophet and earned his final endorsement. These authentic recitation styles were transmitted through a chain of multiple reliable narrators.The ultimate source of each reading is the prophet himself. People learned Quran from the authentic masters of their previous generations and passed down to the next generations.

A number of master trainers emerged from various provinces of the Islamic empire such as Madeenah, Makha, Basara, Damascus, Koofah to teach people the authentic recitation of Quran as taught by the prophet and his companions. Abu

Abdu ar-Raḥmân Nâfiʿ Ibn ʿAbd ar-Raḥmân, ʿAbdullâh Ibn Kathîr ad-Dârîmi, ʿAbdallâh Ibn Yahsubi (ʿAamir), Abû ʿAmr Ibn al-ʿAlâʾ al Basari , Yaʿqûb Ibn Ishâq al-Hadramî , Hafs, Shu'ba, Hamzah Ibn Habîb Al Zayyath , Al-'Amash al Koofi, , Ali Ibn Hamzah al-Kisâ'i are among the well known masters in qira'ath. A number of books and encyclopedias are written on the biographies of the master recites. Quran recitation competitions are being conducted widely in various Muslim localities. Muslims generally treat Quran recitation as a performing art.

HOW TO MEMORIZE THE QURAN FAST AND EASY

Memorizing Quran is an art and rewarding intellectual exercise. Nonetheless it requires serious effort and hundred percent commitment from the part of the learner. Happy go lucky attitude will never serve the purpose. The learner should go the extra mile to memorize each word and phrase with no shadow of ambiguity. Moreover special attentions is to be taken not to forget what he has already learned when new chapters are learned. A

few practical tips are given below for easy memorization of the Quran.

1. The intention of the learner should be sincere and strong. Every act of us are guided by our intention and motive. The will is important.

2. Regular and constant practice is to be made. Lazy and easy going approach will not produce result. The more frequent one memorizes the easier will be the result.

3. Timing and scheduling is important. It is better to fix a regular time for learning by heart. It is also recommended to make a plan. One should try to learn a fixed member of verses a day.

4. Allow short intervals between sessions. Slow paced learning is better than hurried and hectic learning sessions.

5. Calm, quiet and cozy ambience is to be set up for learning. Noisy and untidy learning environment will be a huddle for easy learning. The learner should ensure that the learning environment is spiritually motivating.

6. Should not depend on different texts for daily leering. It is better to use the same Mushaf throughout the course of memorizing process.

7. Weekly and monthly revision of the previously learned parts will help better memorization.

8. There should be a role model for each learner. There are many world famous reciters in the world. The learner should listen to any one of

the recitor as part of his learning process.

9. The learner should try to understand the meaning of the verses. Then only it will be easy for him to connect one verse with the other verses occur before and after it. In Fact each chapter of the Quran is divided into some connected discourses. The learner should have a clear idea about the discourses.

10. The learner can begin the shorter chapters. The last Juz' is better to start with in the descending order. The lengthy chapters can be memorized lastly. The learner can prepare a priority list in advance.

COMMENTARIES OF QURAN

The interpretation of Quran is known as *Thafseer* which constitutes a vast domain of Islamic learning. The interpreter or the commentator is known as *Mufassir* in Islamic terminology. The Mufassir is supposed to explain the implied meaning of the verses, the content, and the context of revelation as well. It is the duty of the Mufassir to highlight the special rules a particular verse contains. A particular part of the text may have one or more interpretations. The mufassir will have to analyze each of the opinions and elucidate the real

intention behind the given text. A Mufassir must be a well versed scholar in linguistics, grammar, jurisprudence and theology.

Historically, the prophet himself was the first commentator of Quran. It he who explained the meaning of the Quran through his life to his companions. Hazrath Aisha, the wife of the prophet said: " The conduct of the prophet was Quran" which means that the prophet's life was a true embodiment of the holy text. The sayings of the prophet are the explanations of Quran. Without Hadith the message of Quran cannot be fully understood. Among the companions of the prophet Abdullah bin abbas was the most reliable commentator of Quran. Since childhood he used to accompany the prophet with a strong intention to learn Quran. He knew the circumstances in which each verse was revealed. The companions of the prophet approached him for better understanding of Quran . He passed passed what he learned to the next generation. Other companions too contributed to this branch of knowledge.

Abu bakar siddiq, Umar al Farooq, Uthman ibn Affan, Ali ibnu Abi Thalib, Abdullaah ibn Mas'ood, 'Abdullaah ibn 'Abbaas, Ubay ibn Ka'ab, Zayd ibn Thaabit, Aboo Moosaa al-Ash'aree and 'Abdullaah ibn Zubayr were the other prominent commentators among the companions. The commentaries of ibnu Abbas was later recorded with the title *Thanveerul Miqbas*.

The students and followers of the prophet's companions explained the meaning of the Qur'an

as they directly learned from their forerunners.At the same time they explored other sources too for better explanations. In addition to the text of Quran they consulted the sayings of the Prophet, the explanations of the Companions , the etymology of Quranic words, grammar, historical evidence, Bible, Thora etc. Gradually different learning centers and schools of interpretation came into being.

Makkah, Madeenah and Koofah were the three principal seats of Islamic knowledge. Sa'eed ibn Jubayr , Mujaahid ibn Jabr , 'Ikrimah , Taawoos , and 'Ataa ibn Rabaah were among the interpretators of this period in Makha. Ubay ibn Ka'ab , Aboo al-'Aaliyah, Muhammad ibn Ka'ab al-Quradee and Zayd ibn Aslam were the learned scholars of Quran in Madheenah. In Koofah the galaxy of Quran interpreters included Abdullaah ibn Mas'ood, Alqamah ibn Qays , Masrooq , al-Aswad ibn Yazeed and Aamir ash-Sha'bee , al-Hasan al-Basree.

In the succeeding years generations after generations contributed to the exegesis of Quran and now we have wealth of a great number of multi volume commentaries of Quran not only in Arabic but in many other world languages.

Following are the well known classical Thafseers:

- Tafsir al-Tabari by Muhammad ibn Jarir al-Tabari
- Tafsir al-Maturidi by Abu Mansur al-Maturidi

- Ma'alim al-Tanzil by al-Baghawi
- Al-Tafsir al-Kabir (or Mafatih al-Ghayb) by Fakhr al-Din al-Razi
- Mafatheehul Gaib by Imam Faqruddin Muhammad ibn Amr'
- Tafsir al-Baydawi by Nasir al-Din al-Baydawi
- Tafsir ibn Kathir by ibn Kathir
- Tafsir al-Jalalayn by Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuti
- Fathhul Qadeer by Qadi Muhammad Ashoukani

CONCLUSION

The celestial light emanated from beyond the seven heavens woke up the people of the Arabian desert which eventually transformed them from top to bottom. It was a magic touch in every respect. Millions of readers all over the world from generations to generations assimilated the beauty of the divine message to the core of their heart through their all sense organs. Its consoling music captivated their ears. Its enlightening meanings expanded their thinking faculties. Its enchanting calligraphy mesmerized their eyes. Its delightful fragrance fascinated their souls.

When and where the signs of Quran settle on your heart is unpredictable. It may come from any direction at any time.

Leopold Weiss was travelling in a metro train in Berlin with his sweet half Elsa. He saw several striking signs of sorrows on the faces of his fellow travelers. He thought why all these people are so gloomy forlorn. Back at home quite accidently he saw a leaf of Quran opened on his writing table. He simply read the page. It was : "You are distracted by worldly gain until you visit the graves. But no, you shall know. Again no, you shall know. Indeed, if you knew the truth with certainty, you would see the fire of hell. You would see it with your very eyes.

On that day, you shall be questioned about the pleasures (you indulged in). (Chapter 102). Reading this he called Elsa and said: " Have you seen this? Isn't this the answer to what we have witnessed in the Subway?" Thus, Quran altered Weiss thoroughly. He became Muhammad Asad who later authored the famous book "Road to Makha".

Quran is everywhere you look. Cat Stevens (Yusuf Islam) saw Quran in the form of a birthday gift . He says: "I was not a Muslim yet, but I felt that the only answer for me was the Quran, and God has sent it to me , and I kept it a secret."

Well, Quran is secret love letter from God addressed to **YOU**.

Finally, if you enjoyed this book, then I'd like to ask you for a favor, would you be kind enough to leave a review for this book on Amazon? It'd be

greatly appreciated!

Thank you and good luck!